

CHAPTER SIX

FAMILY NOTES AND ITEMS OF INTEREST

This section of the book is devoted to items of general interest to the entire family and some individual contributions of poetry or writings by family members. They are presented in the order of family identification numbers.

The following was written by Robert E. Griffiths (A21); it was typed, edited and submitted by Leah M. Wright.

When we were little children living on the ranch in Bennington, the annual summer visit of my sister Mary Griffiths was a big event in our lives. As the day approached for their coming we all watched with excitement and anticipation as the white-top buggy came through Hunter's brush and up the road to our place. This was the beginning of a fun and exciting time for all of us.

Leah Mouritzen Wright

Mary's son Robert tells us of one such trip:

My grandfather Mouritzen lived in Bennington, Idaho and each summer we would make a trip from Smithfield to Bennington for a visit.

We travelled in what was called a ludlow, not a big heavy wagon but about half way between a buggy and a big wagon. We packed all our food in boxes plus a tent and bedding and put them all in the ludlow. We also carried hay and grain for the team. This all took some arranging and planning for the trip.

We would leave home about 10 o'clock in the morning and get to the mouth of Logan canyon about noon where we would have lunch and water and feed the horses. After lunch, with good luck, we could make it to the forks in Logan canyon. That was about twelve miles up the canyon and we were now getting into the mountains. We did not pitch our tent at this camp. We slept on one side of the buggy on the ground and tied the team on the other side. My mother always wanted the team tied close to where we slept because she was afraid of mountain lions.

We would get up early the next morning because the next day's trip was a long, hard one and we hoped to make it to the red banks by night, this was about twenty-five miles up the canyon. This was a lovely camp ground and we would stay here for about a week so my father could go fishing and the horses could get rested up. We would never see another fisherman or anyone else on the road. (I sometimes go up there now and what a change!)

After a week of pleasant camping we would move on to Bear Lake. We would get away as early as possible because this was a big, hard day's travel. The road was steep and rocky and it was one steady pull for the horses. My father always had a good strong saddle horse he took along tied

behind the wagon. When we neared the summit he would move his saddle horse out in front of the team and he would ride the saddle horse and help the team pull the wagon while my mother would drive the team.

It was a late camp that night on Bear Lake. When we arrived in Garden City we went right down to the lake where there was a big grove of cottonwood trees on a place owned by a friend of my fathers who let us camp there. It was a lovely spot and a good place for me to go swimming. As I recall, we had pine grouse that night for dinner.

After a few days' rest for the horses and a bath for ourselves we would start out for my grandfather's place. We could make it from Garden City to Bennington in a day but the last six miles from Montpelier to Bennington were hot and dusty. Upon reaching my grandfather's place we would put up our tent and make camp. He lived east of Bennington near the mountains and his home was on a creek that ran out of the canyon right by his house. The creek was brushy and the water very cold.

After about a week of visiting with my grandfather and his families we would start for home. We would drive back to Montpelier, then west across the valley to Ovid. From Ovid we would go up Immigration Canyon. We could make it through the canyon and to Mink Creek by nightfall. We would camp there for a few days to rest the team and let my father go fishing, which he enjoyed so much. I remember one night my father caught a big trout. We stopped at the little grocery store and weighed the fish and it weighed five pounds. That made the trip all worthwhile for my dad.

If we got things pretty well ready the night before we could get a good early start and make Smithfield by night; a long, rough old road with a lot of bumps and dust, but we could make it. So after about three weeks of long, hard riding we made it back to Smithfield.

The following was written by James H. Cantwell (A45); it was submitted by his wife Afton Cantwell.

My Prayer

Oh! gracious Lord, in some small way,
Help me make this a better place—
Just some improvement to stay,
Which aids the world, or builds the race.

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However slight, it matters not—
 An effort made devoid of gain.
 Someway the primrose path forgot,
 To somehow ease another's pain,
 And this, dear Lord, while yet I live—
 Not in the dream of future years;
 Teach me to cherish the words, "I give,"
 To live and feel another's tears.
 Make me unmindful the personal touch.
 The Angels will hallow my fame.
 In just doing good for the good of such,
 If ever this hope I attain.

—James H. Cantwell

The following poem was a favorite of Vara Mouritsen Lindsay (B2); it was among her treasures. It was submitted by her daughters Elizabeth L. Williams and May L. Call.

To My Mother

When Jesus decided to send me
 From Heaven's skies of blue,
 He searched the wide world over
 For a woman, kind and true—
 Someone to love me always,
 Someone to keep me spotlessly new,
 One who would really want me—
 He wished His own Mother could do.
 But then, at last, Jesus found one,
 Who was as good as she could be.
 She had been waiting, yes, longing
 For a little girl like me.
 So, He wrapped me in a fluffy cloud,
 Tied with a ribbon blue,
 And slid me down the rainbow,
 Yes, Mom, to earth and you.

(author unknown)

The following was written by R. Larry Williams (B221) as a possible introduction to a history of Lars Mouritsen. It serves to describe the early history of the Mormon church in Denmark.

On June 14, 1850, Apostle Erastus Snow and Elders George P. Dykes and John Forsgren arrived at Copenhagen, Denmark to bring the light of the restored gospel to that land and people. Elder Peter Hansen who had arrived previously

and who spoke the Danish language met them and served as guide and interpreter.

Erastus Snow determined that "he wanted no conspicuous or spectacular conversions. He desired above all else to go about the work quietly and without fanfare; there was no use in getting the Lutheran priests and the [populace] . . . not to mention the government, stirred against the Mormons. There was no attempt at holding public meetings. Interested people invited them into their homes, and at their humble firesides the elders set forth the principles of the gospel. There was much to tell besides the story of Joseph Smith and the Book of Mormon, although that volume came in for a lot of discussion . . . [These first elders] tried to substantiate the Mormon case from the proselyte's own Bible"

Speaking of the Danes Elder Snow wrote:

They are the true descendants and living representatives of the ancient Goths and Vandals. They are jealous and excitable, deadly enemies, but warm friends. We not infrequently witness scenes like that in Ephesus, when "the most part of the people were come together," without knowing why or wherefore, and nothing could be heard for two hours, but the cry of 'Great is Diana of Ephesus,' at such times doors, windows, benches, and the like, suffer horribly, and the elders and Saints not unfrequently, get more or less flogging and their clothes torn off . . .

He assessed the land from a spiritual viewpoint in these words.

There is an almighty power of darkness and unbelief and wickedness . . . love of pleasure and the lusts of the flesh and total disregard of spiritual things with the great mass of people. Yet the land is full of Priests who are fatning upon the tithing of the people who control all the meeting houses, and all the schools and schoolhouses, and a national police all petty tyrants to do the dirty work of the Priests.

It seems as though . . . I and my brethren were like a few grains of powder placed in a mountain of rocks to burst it.

By April [1851] the number converted in all of Denmark was between 225 and 250 with the two principal branches at Aalborg and Copenhagen.

Even so the missionaries were still having their troubles when he wrote to his family April sixth:

It is next to sacrificing life for one to embrace the faith of the Saints in this land... The alarm is sounded throughout the land by editors, Priests, & school teachers so that we are looked upon as Tigers in the land, but our enemies are chained and we move quietly among them as lambs in the midst of wolves... I thank my God that he gradually opens our way and pleads our cause. I marvel when I review the mysterious providence that guided me while I was ignorant of the language and the real state of things in this country.

While Erastus Snow was in England in June and July of 1851, Elder Forsgren continued to work at Copenhagen. Writing to Erastus July first, he told of the disastrous results of some plain speaking at Aalborg in northern Jutland by two of the local elders, Brothers Larsen and Jensen, who decided to perform some baptisms "at a public place by the seashore." A large crowd gathered, to whom these somewhat overzealous brethren bore strong testimony of the truth, according to the spirit of the Book of Mormon, and warned the people to flee from the church of the devil, and let them know those priests they had in those high steepled temples were Gentiles, &c.

The ungodly became enraged and seized one of the brethren and took him before the high priest; the whole body of the mob gathered round his house to see what he would say and do. The priest with horror and affright cried out "away with him." Some took shelter in brother Olsen's house, but on the way were stoned, knocked into gutters, and clothes torn off some. The mob then proceeded to the place of the Saints' worship, and began havoc on the house, all the windows went in as with a blow, and doors torn down. Sister Petersen, who resided in the small room, escaped through a window with a babe in her arms... The police and soldiers of the city guard were ordered out to quell the tumult, but all their efforts were in vain, till the artillery of heaven was moved upon. Sharp thunder and lightning and a shocking shower of rain came down upon them, which caused the mob to disperse for the night. Next day they began with more strength; all the windows of the Saints'

houses were stoned to pieces; some of the women taken and dealt with in a brutal manner... The Saints' house of worship was unroofed, and part of the walls torn down.

For nine days our town has been in a dreadful tumult..., the police quarreled among themselves, the citizens with each other, and the lower classes fighting among themselves.

Brother Dykes arrived there [Aalborg] yesterday, but was immediately taken and sent on board a steamer out of the way, that none of the Saints could see him. Brother Jensen made his escape on board a boat, unknown to his enemies... He will now be with us for a short time, he is full of joy in the Holy Ghost.

All this about the troubles occasioned by public baptism left Erastus in a rather impatient mood. It was history repeating itself, a variation of the same theme that had plagued the Saints in Missouri: indiscreet utterances that angered and antagonized their neighbors. The affair at Aalborg seemed quite unnecessary and never would have occurred if the brethren had gone about their business without giving the opposition an excuse for violence. Erastus wrote to Elder Forsgren expressing sympathy for the Saints of Aalborg in their trials, saying he doubted not at all that what they did 'was with the purest motive.' God, he believed, would in the end overrule all for good. But one can read between the lines that he trusted the Saints would not leave everything up to the Lord; they should be discreet and avoid trouble. Said he:

I hope the scenes growing out of that public baptism, and the imprudent sayings of the brethren on that occasion, however painful the results, may serve as a lesson of wisdom, and experience for all Saints in that land from henceforth.

When a cold indifference prevails, a little healthy excitement to arouse the public mind to investigation may be profitable, provided it can be controlled, and the truth kept before the people. But Denmark is not England or America; religious liberty is not grounded in the hearts of the people. They are under the influence of their priests and attached to their religion. Once their feelings are outraged, the voice of truth or reason cannot be heard. While a little fire kindled upon the hearth, in a cold day, is very convenient, all

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will admit the folly of firing the house, by which the inmates might be consumed or left houseless in midwinter.

Erastus Snow wrote with enthusiasm of the November conference (1851) in Copenhagen:

Most of the Priesthood, and a large congregation of Saints assembled; great union and love prevailed, the Holy Ghost was poured out abundantly, numbers ordained, and much instruction given the young sprigs of the priesthood. Several of these have a good common education and knowledge of the scriptures (a few only can read the English), but the most of them were, when they embraced the gospel, poor and unlearned. They have found out that the Lord hears their prayers, and they know enough to believe, do, and teach as they are told, and as such they are sent to preach repentance and remission of sins. According to our conference reports, we have now 12 organized branches, 2 native elders with a suitable proportion of other officers, and about 500 members, including officers now remaining in fellowship.

Among the doctrines taught was the fact that The Saints' new home in the valley of the Great Salt Lake was now Zion and the scripture proclaimed it:

And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. (Isa. 2:2-3)

To many who listened . . . this new Zion was as a magnet attracting raw metal. Most of the people who received the gospel came from among the ranks of the poor — common laborers and mechanics, whose lot was anything but easy. In the country the appeal was to the laborers on the lands owned by the noble class. To the landless farmer, the city laborer, and the mechanic, the message delivered by Erastus Snow and his

associates was doubly appealing . . . Another point that carried weight and conviction was the absence of a paid ministry; every male member, no matter how humble his birth or occupation, could receive the priesthood and, by faithful service and demonstrated ability in his church, rise to the very pinnacle of leadership . . . There was still another attraction. This new Zion was offering economic salvation to its converts. There was land for the landless; the new Zion needed blacksmiths, carpenters, masons, tailors, weavers, moulders, dyers, millers, tanners, shoemakers, iron workers, and in fact all skilled artisans and mechanics and just plain, common workmen. It could use anyone not afraid of toil; moreover one could get a lot upon which to build a home with ample land for fruit trees, vines, and garden, with plenty of water for irrigation. The hope of improved economic status was perhaps as strong as the gospel message itself. The urge to own a home, to sit under one's own vine and fig tree was indeed a powerful magnet, just as compelling to Mormon converts as to the millions of other European emigrants who came to America's rich acres. Again there was scripture to clinch the earnest proselyter's persuasion:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. (Isa. 35:1-2)

The first . . . branches [organized] were grouped into three conferences in November, 1851, namely Copenhagen, Aalborg and Fredericia and as the work progressed still further other branches were raised up grouped at different times into the following conferences: Bornholm, Vendsyssel, Fyen, Aarhus, Skive, Oernes, Odense and Esbjerg.

The Vendsyssel conference of the Danish mission consisted of the Latter-day Saints residing in the extreme north part of North Jutland, Denmark. It was organized Aug. 14, 1852, and was for several years a most fruitful field for L.D.S. missionaries. Prior to the large emigration in 1862, there were about 700 members of the Church in the conference. No province in America or Europe has, in comparison to area and

number of inhabitants, yielded so much good material to the Church as has the little province of Vendsyssel. In 1868 the Vendsyssel Conference was dissolved and its remaining membership added to the Aalborg Conference. Following are the names of branches which at different times constituted a part of the Vendsyssel Conference: Taars, Jetzmark, Frederikshavn, Napstjert, Dronninglund, Harritslev, Mosbjerg, Gjóttstrup, Hjørring, Hørnested, Sindal, Mygdal, Elling, Albaek, Hune, Seridslev, Gjerum, Jerslev, Byrum, Skjaeve, Ugilt, Voer, Brønderslev, Torslev, Hellevad, Idskov, and Veiby.

The first Latter-day Saints to emigrate from the Scandinavian countries to Utah consisted of two small companies numbering together 28 souls, who left Copenhagen Jan. 31, 1852, and March 4, 1852, respectively, but crossed the Atlantic as one company in the ship *Italy* which sailed from Liverpool, England, March 11, and arrived in New Orleans May 10, 1852. From New Orleans the company proceeded up the Mississippi and Missouri rivers to Kanesville (now Council Bluffs), Iowa, whence they crossed the plains and mountains to Utah, arriving in Great Salt Lake City Oct. 16, 1852. In December, 1852, the first large company of saints left Denmark for Utah, the so-called Forsgren company.

From the beginning until 1905 the saints in Denmark constituted a part of the Scandinavian Mission, and from 1905 to 1920 a part of the Danish Scandinavian Mission. Since 1920 it has been a mission of its own, known as the Danish Mission. From the beginning in 1850 to the close of 1930, 26,656 converts to the restored Gospel were baptized in Denmark, of whom 13,984 emigrated to Zion. (For further particulars see "History of the Scandinavian Mission," pp. 487-500.)

The following was written by Donna W. Williams (B227).

HOME—Rock Springs, Wyoming

Green, shingled house. Four bedrooms.

Two above and

Two in the huge, eerie basement.

The furnace, washers, tubs, freezer, and old books

That always seemed in disarray there.
The fruit room with its shelves of fruit and
Stacks of canned goods awaiting the days of
need.

Open the basement door—
There's the coal shed where coal is stored
That must be carried in bucketfuls to the
hungry furnace.
It belched and smoked to let us know
The clinkers were made and needed to be
carried out,
As if that were its purpose.

Ticking away on the kitchen wall, the clock
Was a face you could always depend on to be
there.

The piano and tables laden with plants greeted us
As we trod on the many hand-loomed rugs
Covering the carpet in the livingroom.

Dancing along the walls in the bedroom were
ballerina girls
On a pink background.
I remember the wallpaper paste and the
endless measuring
To get it just right
As they were given the four walls to dance
on.

My special old fashioned "spool" bed
That somehow I was able to talk Mom into
letting me use.

The playhouse that we had endless hours of
pleasure in,
With its own little door and curtained
window.

Wooden monkeybars that Dad and the boys
made,
Which everyone climbed on
Until we moved it too near the bathroom
window
And observed one surprised bather.

The huge garage where Dad, black-faced from
working,
Parked the many coal trucks when he was
home.

The potbellied stove in the garage
That glowed with heat, as everyone gathered
round,
Assembly-line style, to cut up and wrap
The deer, antelope, and sometimes elk meat
to freeze.

Endless boxes of empty milk cartons for berry picking
 Stacked near the garage freezer.
 The extra furniture in the rafters
 Where many times a hiding place was discovered.

Sandy flower beds
 Where flowers struggled with the wind
 To burst into bloom.

The chain link fence that the sweet peas clung to
 for dear life
 In the wind.

Houses on hills, up and down the sides
 And even near ledges.

Sandstone, endless sagebrush, lizards, horned toads,
 Scorpions, spiders and ants.

Trains whooing into the night.
 The overpass and underpass
 Where the trains whizzed by above or below the cars.

The shopping center, half on either side of the tracks.

Bars on every corner and some in between
 Entertaining the many shady-looking patrons.

The quarter hour ringing of time from city hall.

Time . . . things and places will never be the same
 But they will always be there,
 In my memory of home.

The following was written by Lorna J. Olson (B236)

What About The Future

As I wonder about tomorrow and what does the Future hold,
 I think about my todays and are they made of gold.
 Golden memories are a treasure of sharing the good and bad,
 Of loving and caring unconditionally; it makes your heart feel glad.
 If only I learn to think of others, be honest true and kind;
 I know the Lord will help me when the way is dark and I am blind.
 This life is one of searching for the right.

We need someone to help us through the dark and chilly night.
 I know that if I do my best and always strive to reach my quest,
 I know my Father will welcome me like an honored guest.
 When I think of my tomorrows, I look at my todays.
 Have I helped any one in need along life's ways?
 Life is hard it's true; we are responsible for every thing we do.
 You'll never amount to anything if you try to be someone else, not you!
 We can learn from every mistake we make,
 Or be the person always taking the frosting off the cake.
 You are the person that has to decide Whether you make something of your Future or slide.
 Just follow the little light that tells you to do right And your Future will be bright.
 For every person has a rainbow And when they reach it, their spirit will glow.
 Remember to have charity in all the things you do.
 As God has loved others, he also loves you.

The following was submitted by Mary Ann L. Williams (B242); she said how closely it expresses her own feelings about family.

Family Ties

Family ties are precious things
 Woven through the years . . .
 Of memories of togetherness,
 Of laughter, love and tears.

Family ties are cherished things
 Forged in childhood days
 By love of parents deep and true,
 And sweet familiar ways.

Family ties are treasured things,
 And far though we may roam,
 The tender bonds with those we love
 Still pull our hearts toward home.

Author Unknown

The following was written by William T. Lindsay (B247); this poem was inspired by Bill's first public address in the Mormon Church.

When I am called upon to speak
My legs feel wobbly, frail and weak.
My body, cold and numb;
My mind just seems to go away
And acts as if it wants to stay
And leaves me standing dumb!

I gaze but somehow fail to see
The crowd that's right in front of me.
I utter just a word or two,
And know somehow that I am through;
And when I go the route
In deepest anguish and despair,
I gently fall into my chair
By nature counted out.

Oh, Lord above, just one request.
Down here, below, I'll do my best.
I do not ask for fame;
But this one thing I do beseech:
When men are asking for a speech,
Don't let them call my name.

The following was written by James B. Douglass, husband of Jolene Pitcher Douglass (B422); the poem was inspired by their family involvement with the Mountain Men, a group of modern-day pioneers.

I long to roam these mountains high
And make my clothes of skin.
To be a part of Nature's wonders,
Where all God's critters are kin.

No companies, no taxes,
No pollution for me.
I'll be on my own hook
And just love being free.

Standing there, my nose to the wind
Waist-deep in an icy stream.
Some say "I'm a fool" and "backward"
That "I'm living in a dream."

But to walk with men of honor
Who are courageous and endure.
Well, if that's wrong, I guess they're right.
I'm a dreamer — That's for sure!

When this pilgrim's gone belly up
And I've set my final trap,
Just roll my bones in a buffalo robe
And leave me there to nap.

Well, boys, I guess that
All these thoughts sound great;
But the problem is I'm a ghost of men past
Cause I'm a century and a half too late!

The following was written by Dale C. Mouritsen (B511); it was published in the January 1977 Ensign,

The Spirit World, Our Next Home

As I've listened to and participated in conversations on "after death, what?" with students and family in various areas in the Church, I've nearly always found two feelings expressed: a great desire to know about the post-earthly spirit world (hereafter referred to as the spirit world), and an apologetic feeling for having questions, as though the spirit world were a subject that we should not discuss.

My feeling is that caution in discussing a sacred subject is always proper, especially when much popular "information" in contemporary society about the spirit world involves sensational ghost stories, devil worship, and other problem areas. However, the desire to know is, in itself, a good one. Our beloved relatives who have passed on inhabit that world, and we will soon join them there. It is a healthy, holy subject and should be discussed in that tone.

Furthermore, the Prophet Joseph Smith declared that the Saints *should* study the purpose of life and death, in fact should study it "more than any other" subject—"study it day and night." He observed that "if we have any claim on our Heavenly Father for *anything*, it is for knowledge on this important subject." (*Teachings of the Prophet Joseph Smith*, p. 324; italics added.)

We have a right, then, to understand the true nature of our existence. We also have a responsibility to search it out, for the more aware we become that the spirit world is a real extension of our mortal existence, the less likely we are to fasten our hearts on the treasures of this world.

One of the most beautiful stories in our herit-

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age, an experience of President Heber J. Grant's, bears witness that a testimony about the right relationship between life, death, and the spirit world can comfort us in times of sorrow, help us understand God's purposes, and teach us the true nature of our existence. President Grant writes:

"I have been blessed with only two sons. One of them died at five years of age and the other at seven. My last son died of a hip disease. I had built great hopes that he would live to spread the Gospel at home and abroad and be an honor to me. About an hour before he died I had a dream that his mother, who was dead, came for him, and that she brought with her a messenger, and she told this messenger to take the boy while I was asleep; and in the dream I thought I awoke and I seized my son and fought for him and finally succeeded in getting him away from the messenger who had come to take him, and in so doing I dreamed that I stumbled and fell upon him.

"I dreamed that I fell upon his sore hip, and the terrible cries and anguish of the child drove me nearly wild. I could not stand it and I jumped up and ran out of the house so as not to hear his distress. I dreamed that after running out of the house I met Brother Joseph E. Taylor and told him of these things.

"He said: 'Well, Heber, do you know what I would do if my wife came for one of her children—I would not struggle for that child; I would not oppose her taking that child away. If a mother who had been faithful had passed beyond the veil, she would know of the suffering and the anguish her child may have to suffer; she would know whether that child might go through life as a cripple and whether it would be better or wiser for that child to be relieved from the torture of life; and when you stop to think, Brother Grant, that the mother of that boy went down into the shadow of death to give him life, she is the one who ought to have the right to take him or keep him.'

"I said, 'I believe you are right, Brother Taylor, and if she comes again, she shall have the boy without any protest on my part.'

"After coming to that conclusion, I was wakened by my brother, B. F. Grant, who was staying that night with us, helping to watch over the sick boy. He called me into the room and told me that my child was dying. I went in the front room and sat down. There was a vacant chair between me and my wife who is now living, and I

felt the presence of that boy's deceased mother, sitting in that chair. I did not tell anybody what I felt, but I turned to my living wife and said: 'Do you feel anything strange?' She said: 'Yes, I feel assured that Heber's mother is sitting between us, waiting to take him away.'

"Now, I am naturally, I believe, a sympathetic man. I was raised as an only child, with all the affection that a mother could lavish upon a boy. I believe that I am naturally affectionate and sympathetic and that I shed tears for my friends—tears of joy for their success and tears of sorrow for their misfortunes. But I sat by the deathbed of my little boy and saw him die, without shedding a tear. My living wife, my brother, and I, upon that occasion, experienced a sweet, peaceful, and heavenly influence in my home, as great as I have ever experienced in my life." (*Improvement Era*, June 1940, pp. 330, 383.)

According to Latter-day Saint doctrine, the postearthly spirit world is the place of residence for all those who have died and are awaiting the resurrection's inseparable connection of their spirits and bodies. Thus, it is not the place where God the Father, the resurrected Lord, and other resurrected beings dwell. Rather, it is an intermediate condition or state where people await the resurrection—a tangible sphere where disembodied spirits live in one of several conditions according to what their mortal lives have merited.

Speaking of those conditions, Alma declared to his son Corianton that an angel had made known to him "that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life." (Al. 40:11.) Not that they are taken to the literal presence of God or the planet upon which he resides (see Joseph Fielding Smith, *Answers to Gospel Questions*, Deseret Book Company, 1958, 2:84-87), but rather into the spirit world. Alma continues: "The spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow." (Al. 40:12.) Shortly before his death, Moroni contemplated entering this same blessed condition in the spirit world. He wrote: "I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great

Jehovah, the Eternal Judge of both quick and dead." (Moro. 10:34.)

But not all people will be entitled to rest and paradise. Alma clarified: "The spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil." (Al. 40:13.)

Just as paradise is not the eternal abode of the righteous, hell in the spirit world is not the eternal abode of the wicked. Reporting his vision of the celestial world, the Prophet Joseph Smith wrote: "These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work." (D&C 76:85.) He added: "These are they who are cast down down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work." (D&C 76:106. See also Rev. 20:13.) Hell in the spirit world will end when all people have been resurrected. Because of the atonement of Christ, there is an eventual release. (See 2 Ne. 9:6-12.) Those who remain "filthy still" (the sons of perdition) will remain in hell, but it will be a place separate from the hell of the spirit world. (See D&C 76:43-49.) After the sons of perdition are resurrected, the spirit world will have no inhabitants. (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., p. 762.)

Peter refers to the spirit world as "prison," and it is for some. (1 Pet. 3:18-20, 4:6.) However, it is chiefly a place of learning and waiting, not a place of suffering. Here those who did not have an opportunity in mortality to receive the gospel and those who had a partial opportunity but rejected it will be taught. In 1893, President Lorenzo Snow, then president of the Quorum of the Twelve, declared in general conference his strong belief "that when the Gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our Elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the Gospel when it is car-

ried to them. The circumstances there will be a thousand times more favorable." (*Millennial Star* 56:50.)

In short, the spirit world is the temporary home of the spirits of all mankind, be they good or evil. Thus Joseph Smith could declare that "the righteous and the wicked all go to the same world of spirits until the resurrection." (*Teachings*, p. 310.) Yet some have wondered why Jesus promised the dying thief that after his death he would join the Savior in paradise. The Prophet Joseph taught: "King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise: but it was—This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says [Jesus] went and preached to the world of spirits (spirits in prison, 1 Peter, 3rd chap. 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth, etc." (*Teachings*, p. 309.) Moreover, the Prophet added: "Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one; it is a world of spirits." (*Teachings*, p. 310.) This clarification by the Prophet helps us understand the words of the Savior.

Latter-day revelation also helps us understand the nature of existence in the spirit world. For one thing, spirits are tangible entities. President Brigham Young said: "Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization." (*Discourses of Brigham Young*, p. 379. See also D&C 131:7-8.)

In terms of location, the Prophet Joseph Smith taught that the spirit world is very close to us. During a funeral sermon, he declared that the righteous spirits "are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us." (*Teachings*, p. 326.)

One sister who visited the spirit world and was recalled to mortality by President Lorenzo Snow had personal experience with what the Prophet

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taught: "Some inquired about their friends and relatives on the earth. Among the number was my cousin. He asked me how the folks were getting along and said it grieved him to hear that some of the boys were using tobacco, liquor and many things that were injurious to them." (LeRoi C. Snow, "Raised from the Dead," story of Ella Jensen, *Improvement Era*, October 1929, p. 974.) Indeed, our deceased loved ones are greatly concerned about our well-being and happiness and can be appointed, when there is need, to bring messages of warning, reproof, or instruction to us. (See Joseph F. Smith, *Gospel Doctrine*, p. 436.)

President Young confirmed that the spirit world "is on this earth." (*Discourses of Brigham Young*, p. 376.) In a recent general conference, President Ezra Taft Benson declared that "the spirit world is not far away. Sometimes the veil between this life and the life beyond becomes very thin. Our loved ones who have passed on are not far from us." (*Ensign*, June 1971, p. 33.)

Apparently the spirit world is incorporated with the physical world. The earth has a spirit in it just as our physical bodies have spirits in them. Elder Parley P. Pratt wrote that the spirit world "is here on the very planet where we were born; or in other words, the earth and other planets of like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal." (*Key to Theology*, 9th ed., Deseret Book, 1965, pp. 126-27.)

Apparently, righteous people in the spirit world are organized just as they are here, arranged in families and quorums. Priesthood operates there as it operates here. President Brigham Young declared: "When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle." (*Discourses of Brigham Young*, p. 132. See also D&C 124:130.) The blessings of the priesthood are thus present in the spirit world. One elder who passed beyond the veil and returned spoke of the order he saw there:

"While I was in the spirit world I observed that the people there were busy, and that they were perfectly organized for the work they were doing. It seemed to me a continuation of the work we are

doing here,—something like going from one stake to another. There was nothing there that seemed particularly strange to me, everything being natural." (Peter E. Johnson, *Relief Society Magazine*, Aug. 1920, p. 455.) Ella Jensen had a similar experience when she visited the spirit world. Elder Rudger Clawson, a late member of the Council of the Twelve who spoke of her experience, said that a "guide was there to meet her and by him she was conducted into a very large building where there were many people, all of whom appeared to be extremely busy, no evidence of idleness whatever." (LeRoi C. Snow, *Improvement Era*, Oct. 1929, p. 977.) But it is possible that not all people in the spirit world are thus organized, since all have not received the ordinances necessary for exaltation.

President George Albert Smith, after an experience with the spirit world, described the part of that world he saw:

"One day . . . I lost consciousness of my surroundings and thought I had passed to the Other Side. I found myself standing with my back to a large and beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I had finished my work in mortality and had gone home. I began to look around, to see if I could not find someone. There was no evidence of anyone's living there, just those great, beautiful trees in front of me and the wonderful lake behind me.

"I began to explore, and soon I found a trail through the woods which seemed to have been used very little, and which was almost obscured by grass." President Smith followed the trail and after some time met his grandfather, with whom he conversed. (*Improvement Era*, March 1947, p. 139.)

Apparently, there are no infants or children in the spirit world. All who reside there possess the stature of adult men and women, the same appearance they possessed prior to mortal birth. If infants or children die, their spirits immediately resume their former adult stature while in the spirit world. However, when they regain their bodies during the resurrection, they naturally come forth as children to be raised to maturity by righteous and worthy parents. President Joseph F. Smith explained this concept:

"The spirits of our children are immortal be-

fore they come to us, and their spirits, after bodily death, are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter's son (who died when a little child) came to him, in the stature of full-grown manhood, and revealed himself to his father, and said: 'I am your son.'

"Bishop Hunter did not understand it. He went to my father and said: 'Hyrum, what does that mean? I buried my son when he was only a little boy, but he has come to me as a full-grown man—a noble, glorious, young man, and declared himself my son. What does it mean?'

"Father (Hyrum Smith, the Patriarch) told him that the Spirit of Jesus Christ was full-grown before he was born into the world; and so our children were full-grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission." (*Gospel Doctrine*, 5th ed., Deseret Book Company, 1939, p. 455.)

Some worry because departed children have apparently lost the privilege of courtship, marriage, and other opportunities. But revelations concerning the spirit world assure us that normal relationships leading to eternal sealings are an ongoing part of that life. Elder Melvin J. Ballard observed:

"You mothers worry about your little children [who have died]. We do not perform sealings for them. I lost a son six years of age, and I saw him a man in the spirit world after his death, and I saw how he had exercised his own freedom of choice and would obtain of his own will and volition a companionship, and in due time to him, and all those who are worthy of it, shall come all of the blessings and sealing privileges of the house of the Lord. Do not worry over it. They are safe; they are alright."

"Now, then, what of your daughters who have died and have not been sealed to some man? . . . The sealing power shall be forever and ever with

this Church, and provisions will be made for them. We cannot run faster than the Lord has provided the way. Their blessings and privileges will come to them in due time. In the meantime, they are safe." (Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, Deseret Book Company, 1949, p. 260.)

In Joseph Smith's Vision of the Celestial Kingdom he saw "that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven." (V. 10.) Moreover, President Joseph F. Smith made the following explanation:

"Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: 'You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit.' There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us." (*Gospel Doctrine*, pp. 455-56. See also *Teachings*, pp. 196-97, 200, 368.) And so we should understand, in the words of Joseph Smith, that "the only difference between the old and young dying is, one lives longer in heaven [the spirit world] and eternal light and glory than the other, and is freed a little sooner from this miserable wicked world. Notwithstanding all this glory, we for a moment lose sight of it, and mourn the loss, but we do not mourn as those without hope." (*Teachings*, p. 197.)

This does not imply that people should be anxious to leave mortality, but it does suggest that parents who have lost children can be comforted by the truths of the gospel. Indeed, we should be anxiously engaged in successfully completing life's mission. For example, after Wilford Woodruff's young wife Phoebe passed away, he was inspired to administer to her and rebuke the power of death. He wrote of the incident:

"Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and to keep His commandments.

"While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw it lying upon the bed, and the sisters weeping. She looked at them and at me,

and upon her babe, and, while gazing upon this scene, two personages came into the room.... One of these messengers informed her that she could have her choice: she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the gospel's sake unto the end. When she looked at the situation of her husband and child she said: 'Yes, I will do it!'

"At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle...." (*Leaves From My Journal*, 4th ed., the *Deseret News*, 1909, pp. 59-60.)

The Latter-day Saint view of the spirit world reveals that there is work being performed there. The most magnificent and extensive missionary program the mind can contemplate is centered in the spirit world. President Brigham Young declared: "Compare those inhabitants on the earth who have heard the Gospel in our day, with the millions who have never heard it, or had the keys of salvation presented to them, and you will conclude at once as I do, that there is an almighty work to perform in the spirit world." (*JD*, 4:285.) How is this great work to be accomplished? Some sublime insights to this question are revealed in President Joseph F. Smith's Vision of the Redemption of the Dead. (See especially verses 29-37.)

Who will accept the message of this divine ministry? Joseph Smith's Vision of the Celestial Kingdom provides the answer. Marveling how his dead brother Alvin could be entitled to cele-

tial inheritance since he died before the restoration of the gospel, Joseph Smith heard the voice of the Lord saying:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

"Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom;

"For I, the Lord, will judge all men according to their works, according to the desire of their hearts." (Vv. 7-9.)

And yet this ministry in the spirit world is not sufficient to achieve the ultimate salvation of the noble dead. Why? Because it takes as much to save a dead man as it does a living man. Joseph Smith declared that the "ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles." (*Teachings*, p. 308.) Moreover, the Prophet declared that "if a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (*Teachings*, p. 308.) Dead men and women are not excepted. We can only do the ordinance work for them. They must believe, repent, and obey the gospel for themselves.

In summary, the spirit world is the place where disembodied spirits go. It is a tangible, substantial sphere incorporated with our earth, the focal point of a massive missionary effort in which we share. It is a world closer than we realize, and tied to us by the family lines of many dearly beloved relatives.

The following picture was submitted by Seth S. Mouritsen (B516); many of the older family members will fondly remember the Bennington baseball teams. This photo was taken about 1913; Glendale Mouritsen stands third from the left holding the catcher's mask.



The following was written by a grateful Relief Society president to honor her secretary, Alnora Mouritsen Bertoncelj (B7); it was read at the opening social. Thanks to Marilyn B. Fackrell for sharing it with us.

You've heard the expression "a jack of all trades"
This refers to a man with a knack
A knack to do plumbin, or wiring or hunt,
Or carpentry, skiing or track.

But a man's just a man — his skills don't compare
With what a woman can do 'round her house.
Especially when — she's a busy red hen —
And never sits "still as a mouse."

We know such a lady — she's up with the sun
She's sewing or baking a pie.
Or cooking up rolls that just "melt in your
mouth—"
The apple of any man's eye!
And that hot chicken soup!
Or those gorgeous pieced quilts,

Or her garden green and profuse
If you're 20 to 30 or 40 to 60
Give up! Cause she's 72!

Seventy-two, with a knowledge of all of the skills
That a dear sister needs
She gives of herself to all who might ask
Regardless of color or creed.

Well — what more can we say — to us she's a gem.
And we're privileged to have her to tell —
"We love you so much! — we thank you so much!"
You're a dream — Nora Bertoncelj!

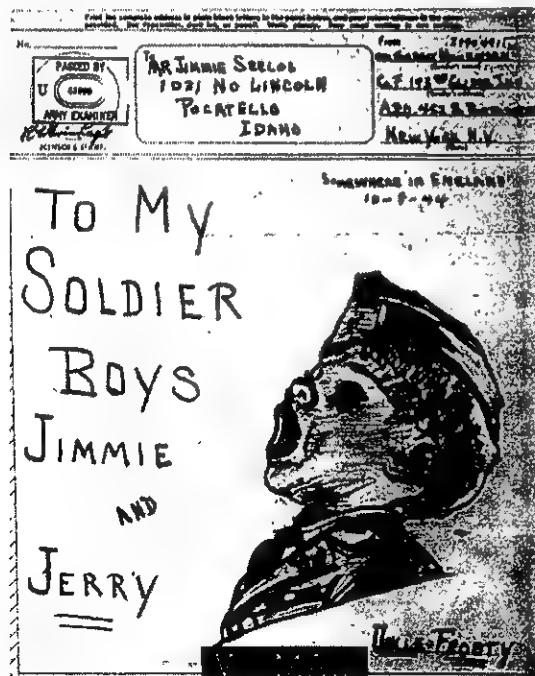
It should be noted that the autobiography (including his missionary journal) of Victor Mouritsen (C1) was published by his sister, Leah M. Wright under the title, To You — My Children. Any family member who has not had the opportunity to enjoy this publication should avail themselves of the opportunity. It is candid, insightful and a much appreciated part of our family heritage.

The following was submitted by Karla M. Roderick (C12); it seems most appropriate.

My Special Grandmother and Yours

Grandmother, on a winter's day,
milked the cows and fed them hay,
slopped the hogs, saddled the mule,
then got the children off to school.
Did a washing, mopped the floors,
washed the windows, and did some chores;
cooked a dish of homedried fruit,
pressed her husband's Sunday suit.
Swept the parlor, made the bed,
baked a dozen loaves of bread.
Split some firewood, and then lugged in,
enough to fill the kitchen bin.
Cleaned the lamps and put in oil,
stewed some apples she thought would spoil;
churned the butter, baked a cake,
then exclaimed, "For Heaven's sake,
the calves have got out of the pen!"
went out and chased them in again.
Gathered the eggs and locked the stable
back to the house and set the table,
cooked the supper, washed the dishes,

The following letters might bring back memories of World War II and V-Mail. They were written by Forrest O. Mouritsen (C21) and illustrate one of his talents. These were submitted by Jerold O. Seelos.



fed the cat and sprinkled the clothes,
mended a basketful of hose;
then opened the organ and began to play,
"WHEN YOU COME TO THE END OF A
PERFECT DAY."

(author unknown)

The following was written by Elaine C. Roderick, the wife of Lynn E. Roderick (C123).

Only In My Mind

Oceans of memories flood past my mind —
Days of my youth; hoping to find —
Some link to hand on,
Some thing,
That is only in my mind.

Crying babies bring me back —
Time racing on; but always lack —
The warmth of my memories
I am hoping to find,
Only in my mind.



The following was written by Afton M. Seelos (C22); it won a Relief Society poetry contest in 1954.

Fulfillment

My heart rejoices
That this trust is mine,
For my heart knows
It's a mission divine.

I'm a mother in Zion,
What more could I ask?
With the help of my Father
I'll conquer each task.

Each child is a challenge
I'll meet with a song.
The first lesson I'll teach —
To know right from wrong.

I'll pray and I'll labor and
As each child is growing,
I'll know the importance
Of each seed I'm sowing.

I'll be there when they need me
With my heart and my hands,
Humbly helping them weave
Their life's golden strands.

I'll need love and patience
And plain common sense,
But each gain that they make
Will be full recompense.

My heart rejoices
That this trust is mine,
For my heart knows
It's a mission divine.

The following was written by Jerald O. Seelos (C222) in commemoration of the Primary Centennial Year (1978). Jerry was asked by his wife to write something for a table favor at the Primary dinner; the ivy centerpieces provided the inspiration.

Ivy reminds me of calico and gingham!
Yes, I thought, patchwork and lace.
Ivy is nostalgic, a reminder of times gone by—
Ladies in long dresses that rustle as they pass,
The measured clip-clop of horses pulling
 buggies,
Vine-covered cottages,

Grandmother's garden—
Hollyhocks and lombardy poplars,
One-room schoolhouses and the little rock
 chapel.

Ivy, I thought, represents tradition and
heritage—
The accumulation of wisdom from the past
Ready to be nudged forward,
Preserved, updated, refined,
But never lost.

Then as I cut the ivy sprigs
I noticed how it grew.
A smile crossed my face
And then I laughed.
Ivy is like our children;
It grows and climbs
Tenaciously clinging to each new hold,
Poking into every corner, curious;
Coming in at every opening, uninvited,
Full of life and enthusiasm,
Green and growing,
Needing care and supervision
To avoid confusion,
Needing training to prevent growth
In undesirable places.

Yes, each little sprig reminded me of a child,
Capable of unlimited growth and a destiny
Surpassing even the twig from whence it came,
If only cared for and trained.

Ivy and tradition . . .

Ivy and children . . .

100 years of Primary.

The following was submitted by Mildred M. Liston (C47); it's a bit of wisdom in the Danish brogue.

"Ve gedt too soon oldt und too late schmart."

The following was written by Willard Mouritsen (C5) and was presented at the 1949 Mouritsen Reunion commemorating the 100th anniversary of the birth of Mourits Mouritsen.

"Some of the Accomplishments of the Descendants of Father"

Since having heard the very excellent and interesting papers prepared by Mary and Victor, dealing with both historical and personal characteristics of our father. I am sure I shall find it difficult to handle my assignment with equal consideration and interest. This difficulty will not be occasioned by reason of lack of accomplishments, but rather because of so many that are very outstanding.

I shall warn you now not to straighten your shoulders and expect something unusual to be said about you, for should I attempt this I fear someone would be overlooked, as our group here today consists of some eighty in number. So I shall brief this message and approach the assignment by way of generalizing.

When we consider this group here assembled, as before mentioned are some eighty in number, and reports from many others who by reason of circumstances were unable to join us, all of these are the products of three families, or in better understood languages, are the children and their posterity from the three wonderful women Father chose as his life's companions. I seriously question if a parallel could be found in all the world where there is such genuine love and devotion, one for another, as is evident in this group. We have representation from states afar, namely Michigan, Illinois, California, Arizona, together with Utah, Idaho, and Wyoming, all met here because of that bond of affection common among us, and chiefly to honor the memory of our dear Father. This I shall refer to as the greatest accomplishment for which I am sure Father would be most proud.

Father was, by his very nature, industrious, and because of his ambition and self-pride, was at all time self-supporting. We will remember his telling how as a boy he would herd sheep out on the promontory along the Weber River in support of the family budget. This same ambition and characteristic always played a major part in his entire life. If there is one thing for which we should be most thankful, it is the very fact that this trait was born and bred into our very beings, and should be recognized as a very choice heritage.

While I did not follow in detail all the activities of the family throughout the years, no instance ever came to my attention, especially during

those unforgettable "alphabetical" days and years, when we were not able to survive. I refer to the P.W.A., the W.P.A., etc. the days when far too many of our citizens were educated to depend entirely upon those agencies for their livelihood. Not one instance have I discovered when members of our group were so dependent; nor did they stand with out-stretched hands expecting some alphabetical order to place something therein; at any rate, without a respectful return, other than simply the right of franchise, if you know what I mean. But, rather, during those hectic days and years you were constantly engaged in your own private enterprises, building personal security for the future, the results of which have been wonderful. So I feel inclined to list this as number two accomplishment, and a monument built to the ideals of Father.

I am certain it was gratifying to Father while living, and were he at this time privileged to view this large group, it would be gratifying to him to know that they have all kept themselves out of serious trouble. From the best information I have, there have been no serious arrests, no serious lawsuits or judgments, neither criminal offenses. I had questioned if any had ever been incarcerated and according to the best information I can obtain there was one occurrence only. Homer informs me that there was one occurrence only. He tells me it was his privilege to grace the interior of the old Montpelier jailhouse for the whole span of two hours. But he said it did not seem more than a week. Well, the facts are, Homer had the old Mouritsen spirit and went out one Saturday night to defend what he thought was the right side of an argument with his good friend, Dar Stephens. And, by the way, Dar informed me Homer had company on that occasion. I am sure Homer will get just as much kick out of this as those who read it; so, no offense, Homer.

There is one other fact well worthy of mention, and this will apply to the entire group. Temple marriages run very high, while divorce is practically nil; and generally all have and do now live close to the church. What finer achievements could one wish? This, I feel should be on record as accomplishment number three.

When I think of success or successful people, I just naturally think of Mary, who has lived in the old home on that corner lot Father owned in Smithfield. Mary has built a monument there

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never to be forgotten; always a mother to each one of us, and loved and respected, as such, by all of us.

Eliza, whose memory we all revere, was supremely successful as a mother and housewife. From her family came a doctor, one or more missionaries for the church, and some fine daughters who are following in their mother's footsteps.

Edward, the eldest of Aunt Lizzie's family, while taken early, we remember as typical of the finest. It is fine to know that from this family was a successful missionary, and one who served as a member of the bishopric. This speaks well as a report from Edward's family.

Vara has and does now live near the old home at Bennington. From that home came one or more soldiers and a missionary daughter now serving in North Carolina. It was my privilege in August 1949 to visit her mission president, J. R. Price, in Virginia; President Price, incidentally, having been my former stake president in Arizona. I am sure you will all be happy to know President Price informed me Gene was one of his very finest missionaries and that her development had been very gratifying. He regarded her as a splendid young lady.

David and I spent several years in Rock Springs, Wyoming where David developed and operated, very successfully, a motel and service station. However, he sold out during wartime and moved to Portland, where they were happy and successful. We all join with sincere sympathy for their present misfortune, and can only say we hope for the best.

Gwen, the perfect housewife and mother, devoted her life to her family, rearing, as I recall, three soldiers. She is now surrounded by them carrying on their private business and forming their own little kingdom, all engaged in the farm life she has always loved.

Glen, as we all recall, was such a splendid specimen of manhood. Though his life was cut short, he left one son, Glen, Jr., who, like his father, is typical of the finest. Glen filled a mission for the church and is now contributing or doing his part to perpetuate the Mouritsen name. He has four fine boys and one daughter.

Bertie, somewhat possessed of the pioneer spirit, lives in Wyoming surrounded by her family of splendid boys and girls, all engaged in the dairy industry. If any of you enjoy real hospitality and

fishing and hunting, don't fail to visit Bertie and Elmo. Two soldiers from his home also served their country.

Nora, also a resident of Wyoming, certainly has her share of business ability. She is operating a very successful motel, service station, restaurant, general merchandise store, and Post Office; all this and rearing a family. Good going, Nora!

Success is not always measured by dollars and cents. I know Victor will not take offense when I say his wealth lies not in money values. Victor possesses the one gift coveted by all; that of making friends. I know of no one who has the legions of friends that Victor has. Victor's life is rich in experience, having filled a mission to Denmark for the church. From his family came two soldiers who went in defense of our country, one of whom did not return.

While it may not have been known generally, Father was an accomplished horticulturist. Olean has the distinction of inheriting that trait. Like Father, he possesses a knowledge of all plant life and the art of beautifying Mother Earth. Notwithstanding his many personal misfortunes, he has at all times maintained independence, like all the others. Olean furnished, as I recall, two sons who served in the war.

Vina, living at Bennington, makes us all welcome to the old homestead. I always have a happy thought when I think of her being there at the old home that we love so much. She is successful in her home, a leader in church and ward affairs, and a necessity in music and singing circles.

To Mildred we will tip our hats; a typical humble mother of a large family. The achievements of her boys, with their present positions of high responsibility, hurl a challenge to the youth of all America.

When I think of Irvin I am reminded of the great landlords of the South. The difference, however, lies in the fact that Irvin and his boys are sufficiently able and ambitious to do all the necessary work themselves. I remember when Father was criticized for owning so much land. I am glad you inherit those inclinations. More power to you, Irvin.

I marvel at the wonderful comeback Homer staged at the time of that tragic accident that came so near claiming his life. He was then working for a meager day's wage. He fought his way back to health, and then fought his way up the business ladder until today we know him to be well on the

road to independence. I am happy for you, Homer.

Leah, the youngest of all, came through in fine shape, with ability and ambition to spare. She is one hundred per cent successful in every undertaking; successfully operating a real estate, mortgage loan, construction, and sub-dividing firm; and a housewife of the first class. We all glory in your success, Leah.

As for me and mine, we have been, and are now happy in our Arizona home. Louise and I have no greater ambition than to rear and educate our girls in such a manner that Father could be proud of them. I will add that Joan is now a student at Stanford, while Maren is doing very satisfactorily in grade school.

In conclusion, I will add that after some reflection on the contents of this writing, I feel they contain sufficient merit to justify my saying that both Father and the Mothers of his three families could feel justly proud of the accomplishments and achievements of their descendants.

It should be noted that Dr. Maren M. Mouritsen (C52), author of several articles and editor of three books, is currently working on the soon-to-be-published biography of Belle Spafford, former General President of the Relief Society of the Mormon Church.

The following story was related by Homer Mouritsen (C7), Leah M. Wright (C8), Bertie M. Rich (B6), and Nora M. Bertoncelj (B7) at the 1981 Mouritsen reunion. It brought back many memories to some of the Mouritsen grandchildren who lived in Bennington at that time.

In the winter of 1927 with most of the family having gone from home — only Aunt Lizzie, Nora and Homer were still living at the ranch, while Leah was away to school — it was decided for the convenience of Aunt Lizzie and the others that it would be better to live in Bennington rather than on the ranch. This would necessitate moving the house to Bennington where Father owned a lot in the center of town diagonally across the street from Vina and Wilson.

Homer and Wilson Weaver tackled this big undertaking which had to be done in the winter to take advantage of the snow. First came the chore of chopping down all the brush along the

road to make a path wide enough to accommodate the width of the house. Four big sleds were used as well as four timbers that were the length of the house from side to side (at least thirty feet) and two cross timbers. Nearly everyone in the whole town pitched in to help. At one time there were thirty-four head of horses pulling the house along the two and one-half miles distance on the snow and ice. On the first day they moved it about half way and then the frost went out of the snow and the house sank in the snow and mud so they left it until early the next morning. Then everyone came back and helped again until the house was setting up on the blocks at its new location. That day was the last day that the ground froze. If they hadn't gotten it moved that day the house would have set in Hunter's field all summer until the next freeze maybe. All the men worked so hard and never did they charge the family a cent for their work or the use of their sleighs and horses. They told (Lizzie) that there wasn't any swearing or bad language used all the while that they worked.

After about two weeks the house was settled on the lot. Homer then tackled the job of getting the cement foundation under the building. He hauled gravel from Georgetown, mixed the cement and worked long and hard for some time before this job was done.

At one time there was a minor fire in the house. Dean Rich (at a tender age) lit a match and the upstairs curtains caught fire. He quickly came downstairs and reported, "there's a match going up there!" A hole was cut in the ceiling to guarantee the fire wouldn't spread through the roof or rest of the structure.

This home was well built and is still standing in Bennington but it is not as attractive as it was up on the ranch. The site and surroundings are very different and for some reason the present owners have removed both porches from the house.

The following was composed and sung by Georgia M. Hayden (C71) and Roger C. Mouritsen (C73) at the 1966 Mouritsen reunion. This is sung to the tune of "Pistol-Packin' Mama."

The Mouritsens are a jolly lot,
They've always been that way,
Since Grandpa Mouritsen came to stay,
In the good old USA.

He really was a fine old chap
And no one will deny,
That Danish blood is very strong
On that you can rely.

He was the boss of a fine family
And don't you think it's true
He needed all those little kids,
So his wives had something to do.

And the profits from that little ranch
Were often very small
But everybody joined right in,
And they always had a ball.

The children had their chores to do
But sometimes they would shirk,
And Grandpa Mouritzen would kindly say,
You darn kids get back to work.

Homer, Willard, grab that hoe,
Help David dig those weeds,
Vina, Nora, Mildred, Bertie and Leah, too,
Go and plant the seeds.

And when time came to go to school,
They'd pile into the sleigh
They always got to school on time,
Except when they were late.

Going to Church was quite a task
But they never missed a time,
They always filled their share of seats
And made the church bells chime.

The Mouritzen kids turned out all right
In spite of all their strife
Although they're not all millionnaires,
They still have a very good life.

It should be noted that the co-author of the above, in a more serious vein, is writing his first novel; Roger advises that the setting for his book is Egypt, not the Mouritzen reunion.

The following was written and presented in song by Homer and June's children and grandchildren at the 1961 family reunion.

Respectfully Dedicated to Our Uncles

We'd like to welcome all you folks
With some of Uncle Andy's jokes.
But we can't— We'll tell you why,
'Cause there's a sheriff standing by.

In nineteen hundred and ninety-two,
When Uncle Irvin they have to bury,
They'll put a sign above his head,
"Richest man in the cemetery."

If things get tough at Thanksgiving time
And you can't afford a turkey,
Drive up to Uncle Elmo's house
And fill up on his jerky.

The señoritas from old Mexico
They think he's pretty dandy. Who?
Why Uncle Estel, naturally,
For bringing them so much candy.

Uncle Ike just had a bout with the gout.
It could happen to anyone.
It interferes with his work
(which he don't like to shirk)
But he still gets around just for fun.

Who's the guy that stays so young?
Well, of course, it's Uncle Bill.
He washes those blinds and does some fishin'
And plays with little Jill.

Up until just recently
Uncle Dave went to all the dances.
But time is growing a little short
And he's not taking anymore chances.

I passed through Pocatello.
It looked so neat and clean.
The grass was clipped, the hedges trimmed.
Must have been Uncle Olean.

Uncle Willard met St. Peter at the Golden Gate.
Said St. Peter, "Willard, how come you're late?"
"Well," says Uncle Willard, and he said it with a
grin,
"If I can't bring it with me, I'm not coming in."
Our house caught fire one terrible day
Mom yelled, "We'd better scat."
Dad says, "Just a minute, June.
I've got to get my hat."

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The following was compiled by Leah M. Wright (C8) and Jerald O. Seelos (C222).

A Record of LDS Missionaries in the Mourits Mouritsen Family

Mourits Mouritsen served a two-year proselyting mission for the Mormon church to his native Denmark from 1885 to 1887, setting the example for his family and future posterity. Have you ever

wondered at the power of example? Here is a record of all family members who followed his example:

The first twenty-five years (1885-1910)—three missionaries

| Name | Mission | Dates | Family ID |
|------------------------------|---------------------------|-------------------|-----------|
| 1. Mourits Mouritsen | Scandinavian (Denmark) | Nov 1885-Aug 1887 | |
| 2. William Hamer Cantwell | Northwestern States | Oct 1907-Oct 1909 | A4 |
| 3. Victor Mouritsen | Danish | Nov 1909-Dec 1911 | C1 |

The second twenty-five years (1910-1935)—three missionaries

| Name | Mission | Dates | Family ID |
|---------------------------|-----------------|--------------------|-----------|
| 4. Willard Mouritsen | Southern States | Sep 1917—June 1919 | C5 |
| 5. Robert Ermal Griffiths | British | Nov 1920-Nov 1922 | A21 |
| 6. James Harold Cantwell | British | Jun 1926-Jun 1928 | A45 |

The third twenty-five years (1935-1960)—sixteen missionaries

| Name | Mission | Dates | Family ID |
|-------------------------------------|-------------------------|-------------------|-----------|
| 7. Edward Oren Mouritsen | Central States | Sep 1935-Sep 1937 | B13 |
| 8. Glendale Mouritsen | California | Dec 1937-Dec 1939 | B51 |
| 9. Irvin LaGrand Mouritsen | Western States | Feb 1941-Feb 1943 | C61 |
| 10. Immogene Lindsay | Central Atlantic States | Oct 1948-Jun 1950 | B28 |
| 11. Glen Elmo Rich | Central Atlantic States | Dec 1949-Mar 1952 | B61 |
| 12. Irvin LaGrand Mouritsen | Northern California | Jan 1950-Feb 1952 | C61 |
| 13. DeNiece Pitcher | Northern California | Mar 1951-Oct 1952 | B45 |
| 14. Mildred Marie Christofferson | Central States | Mar 1952-Sep 1953 | C47 |
| 15. Lee Greene Cantwell | Hawaii | Nov 1953-Dec 1955 | A452 |
| 16. Victor Mouritsen and | Western States | Nov 1955-Dec 1957 | C1 |
| 17. Margaret C. Mouritsen | Western States | Nov 1955-Dec 1957 | C1 |
| 18. Richard Larry Williams | Argentina | Mar 1956-Oct 1958 | B221 |
| 19. Roger Caldwell Mouritsen | Germany | Jun 1956-Jan 1959 | C73 |
| 20. Sherie Williams | West Central States | Sep 1957-Feb 1959 | B222 |
| 21. Roy T. Mouritsen | Central Atlantic States | Mar 1959-Apr 1961 | C65 |
| 22. Wayne William Cantwell | Taiwan | Apr 1959-Sep 1961 | A453 |

The next ten years (1960-1970)—twenty-five missionaries

| Name | Mission | Dates | Family ID | |
|---------------------------------|-------------------------|-------------------|-----------|-----|
| 23. Norbert Ray Janes | Mexican | Jan 1960-Jul 1962 | A432 | 59. |
| 24. David Warren Williams | Northwestern States | Apr 1960-Oct 1962 | B224 | 60. |
| 25. Seth Brian Chambers | Central Atlantic States | Sep 1960-Sep 1962 | A463 | 61. |
| 26. Dale Clark Mouritsen | Eastern Atlantic States | Sep 1961-Sep 1963 | B511 | 62. |
| 27. Lee Roderick | New Zealand South | Mar 1962-May 1964 | C122 | 63. |
| 28. Elizabeth Marie Williams | Central Atlantic States | Sep 1962-Mar 1964 | B225 | 64. |
| 29. Willard Lester Call | Denmark | Sep 1962-Mar 1965 | B261 | 65. |
| 30. William Craig Cantwell | Gulf States | Nov 1963-Nov 1965 | A483 | 66. |
| 31. Irvin Mouritsen <i>and</i> | Great Lakes | Mar 1964-May 1965 | C6 | 67. |
| 32. Lula T. Mouritsen | Great Lakes | Mar 1964-May 1965 | C6 | 68. |
| 33. Maren Mathilda Mouritsen | Northern Far East | Apr 1964-Aug 1966 | C52 | 69. |
| 34. Russell Homer Mouritsen | Denmark | Jul 1964-Dec 1966 | C74 | 70. |
| 35. Evan Raymond Alleman | Texas | Nov 1964-Nov 1966 | B252 | 71. |
| 36. Robert LaGrand Mouritsen | Northeast British | Dec 1964-Dec 1966 | C611 | 72. |
| 37. Alan George Seelos | South British | Jan 1965-Jan 1967 | C223 | 73. |
| 38. Lynn Earl Roderick | Brazil South | Jun 1965-Sep 1967 | C123 | 74. |
| 39. Robert Keith Mouritsen | Central Atlantic States | Sep 1965-Sep 1967 | C132 | 75. |
| 40. Stephen Lindsay Call | South Africa | Sep 1965-Mar 1968 | B262 | 76. |
| 41. Robert Glen Mouritsen | Southern Far East | Jul 1966-Dec 1968 | B513 | 77. |
| 42. Darwin Craig Christofferson | Central German | Jun 1967-Aug 1969 | C441 | 78. |
| 43. Paul B. Mouritsen | Chile | Oct 1967-Jan 1969 | B514 | 79. |
| 44. Willard Moris Pitcher | Florida | Nov 1967-Nov 1969 | B411 | 80. |
| 45. Richard Vernon Johnson | Sweden | Feb 1968-May 1970 | C623 | 81. |
| 46. Richard Carl Mouritsen | Franco-Belgian | Oct 1968-Dec 1970 | B515 | 82. |
| 47. Ferris Lindsay Call | Argentina North | Nov 1968-Oct 1970 | B264 | 83. |

The next ten years (1970-1980)—forty-six missionaries

| Name | Mission | Dates | Family ID | The Name |
|-------------------------------|--------------------|-------------------|-----------|-------------|
| 48. Michael Orvid Pitcher | South German | Sep 1970-Sep 1972 | B461 | |
| 49. Lester Lavell Rich | Taiwan | Jan 1971-Jan 1973 | B281 | |
| 50. Ellis Edwin Call | Kansas-Missouri | Mar 1971-Mar 1973 | B265 | |
| 51. Seth Stewart Mouritsen | Gulf States | Jul 1971-Jul 1973 | B516 | |
| 52. Randy Dennis Funk | Southeast Asia | Oct 1971-Nov 1973 | A4611 | |
| 53. Tim Robert Christofferson | Kentucky-Tennessee | Feb 1972-Feb 1974 | C442 | |
| 54. Maxine Eva Corson | California | Aug 1972-Feb 1974 | B632 | |
| 55. Winona Charlene Alleman | Ecuador | May 1973-Sep 1974 | B253 | |
| 56. Paul Thomas Mouritsen | Argentina, Cordoba | May 1973-Jun 1975 | C612 | |
| 57. Sharman Pitcher | South German | May 1973-May 1975 | B441 | |
| 58. Farrel Glenn Alleman | North German | Jun 1973-May 1975 | B254 | |

| | | | |
|------------------------------------|-------------------------|-------------------|-------|
| 59. Ralph Steven Mouritsen | Arizona, Tempe | Oct 1974-Oct 1976 | B137 |
| 60. Robert Wayne Rich | Korea, Seoul | Dec 1974-Nov 1976 | B283 |
| 61. Arlen DelMar Alleman | Arizona, Navajo | May 1975-May 1977 | B255 |
| 62. Larry J. Nielson, Jr. | Ecuador, Quito | Jun 1975-Jul 1977 | B1212 |
| 63. Verna Mouritsen | Colombia, Bogata | Jun 1975-Jan 1977 | B136 |
| 64. Alyce Pitcher | Korea, Seoul | Jun 1975-Nov 1976 | B462 |
| 65. Kevin Charles Funk | Finland | Sep 1975-Sep 1977 | A4613 |
| 66. Ruth Mouritsen Allen | Michigan, Lansing | Sep 1975-Mar 1977 | C63 |
| 67. Kelly Gene Pitcher | Missouri, Independence | Oct 1975-Oct 1977 | B442 |
| 68. Dwayne Balls | Taiwan, Taipei | Jun 1976-Jun 1978 | A4211 |
| 69. Wesley Lynn Jones | Finland | Dec 1976-Jan 1979 | C242 |
| 70. Brian Dean Proffit | England, London | Jan 1977-Dec 1978 | A4813 |
| 71. Lex Dawn Olson | Texas, Houston | Feb 1977-Feb 1978 | B230 |
| 72. Jeffrey Kline Jones | Brazil, Sao Paulo South | Apr 1977-Apr 1979 | C241 |
| 73. Dean Pratt Cantwell <i>and</i> | St. George Temple | May 1977-Oct 1978 | A48 |
| 74. Vera R. Cantwell | Visitor's Center | May 1977-Oct 1978 | A48 |
| 75. James Robert Chambers | Hawaii | May 1977-Nov 1977 | A4622 |
| 76. Maureen Mouritsen | Iowa, Des Moines | Jul 1977-Dec 1978 | B517 |
| 77. David Sawyer <i>and</i> | Oklahoma, Tulsa | Jul 1977-Dec 1978 | C42 |
| 78. Helen Christofferson Sawyer | Oklahoma Tulsa | Jul 1977-Dec 1978 | C42 |
| 79. Kalyn Douglas Liston | Nevada, Las Vegas | Jan 1978-Jan 1980 | C471 |
| 80. David Elmo Rich | Nevada, Las Vegas | Feb 1978-Feb 1980 | B613 |
| 81. Jed Lewis Mouritsen | Paraguay, Asuncion | Mar 1978-Feb 1980 | B519 |
| 82. Tonia Adelia Olson | New York, New York | Jul 1978-Oct 1978 | B239 |
| 83. Steven Lee Cantwell | New Mexico, Albuquerque | Aug 1978-Aug 1980 | A4521 |
| 84. Irvin Mouritsen <i>and</i> | Canada, Vancouver | Dec 1978-Oct 1979 | C6 |
| 85. Lula T. Mouritsen | Canada, Vancouver | Dec 1978-Oct 1979 | C6 |
| 86. Roger Scott Mouritsen | Italy, Rome | Apr 1979-Jan 1981 | C731 |
| 87. Craig Chambers Funk | Korea, Seoul West | Apr 1979-Apr 1981 | A4614 |
| 88. James Garth Cantwell | Italy, Padova | Jun 1979-Jun 1981 | A4514 |
| 89. Brian J. Nielson | Taiwan, Kaohsiung | Jul 1979-Jul 1981 | B1213 |
| 90. David Hyer Chambers | Florida, Tallahassee | Jul 1979-Jul 1981 | A4623 |
| 91. Ralph L. Mouritsen | Italy, Padova | Aug 1979-Jul 1981 | C614 |
| 92. Kathleen Mouritsen | England, Manchester | Aug 1979-Feb 1981 | B518 |
| 93. Stephen Ray Proffit | Canada, Halifax | Dec 1979-Dec 1981 | A4814 |

The next five years (1980-1985)

| Name | Mission | Dates | Family ID |
|------------------------------------|------------------------|----------------------|-----------|
| 94. Carl Leonard Mouritsen | California, Sacramento | Feb 1980-Feb 1982 | C645 |
| 95. Lorna Joyce Olson | Michigan, Dearborn | Jun 1980-Dec 1981 | B236 |
| 96. Ranell Clark | Ohio, Cleveland | Sep 1980-May 1981 | B654 |
| 97. Cordell Rex Rich | California, Oakland | Oct 1980-Now serving | B661 |
| 98. Relia A. Olson | Alaska | Jan 1981-Now serving | B235 |
| 99. Lindsay Clark Jones | Italy, Milan | Mar 1981-Now serving | C243 |
| 100. Kent Jay Funk | Paraguay Ascencion | May 1981-Now serving | A4615 |
| 101. Jeffrey William Proffit | Brazil, Sao Paulo | Oct 1981-Now serving | A4815 |
| 102. Martha Ann Call | California, San Jose | Oct 1981-Now serving | B267 |
| 103. Larry Kennard Corson | Utah, North Salt Lake | Nov 1981-Now serving | B635 |
| 104. Glendale Mouritsen <i>and</i> | Los Angeles Temple | Feb 1982-Now serving | B51 |

| | | | |
|-------------------------|--------------------------|----------------------|------|
| 105. Jean B. Mouritsen | Visitor's Center | Feb 1982-Now serving | B51 |
| 106. Christy Pitcher | Paraguay, Ascuncion | Feb 1982-Now serving | B463 |
| 107. Jody Lynn Rich | Canada, Halifax | May 1982-Now serving | B646 |
| 108. Fonda Lou Olson | South Carolina, Columbia | May 1982-Now serving | B237 |
| 109. Allen J. Mouritsen | Korea, Seoul | Jul 1982-Now serving | C615 |

As you have read this, you can appreciate that you belong to a great missionary family; it is a tradition to cherish and to perpetuate. We have some outstanding individual missionary families represented in this record; it is a thrill to read down through their names and see brothers, sisters, and parents following one after the other into the missionary ranks.

Victor Mouritsen was the first of Mourits' children to serve as a missionary in 1909. Robert E. Griffiths was the first of his grandchildren to serve in 1920. Lee G. Cantwell was the first of the great-grandchildren to serve in 1953. Randy D. Funk was the first member of the fifth generation of the family to serve in 1971.

By 1985, the centennial year of Mourits' mission, the family easily will have sent over 125 missionaries into the field. Using current trends at least 10 missionaries will depart to their fields of labor during that centennial year. Compare that record to the fact that it took sixty-five years to send out the first 10 missionaries from our family. Which of you younger family members will belong to that group? A check of family records shows that 7 young men and 9 young women will reach missionary age that year. Then what of all the older couples whose children are raised? We even have many examples of that kind of missionary work in our family. The possibilities are truly exciting.

The following was compiled by Leah M. Wright (C8).

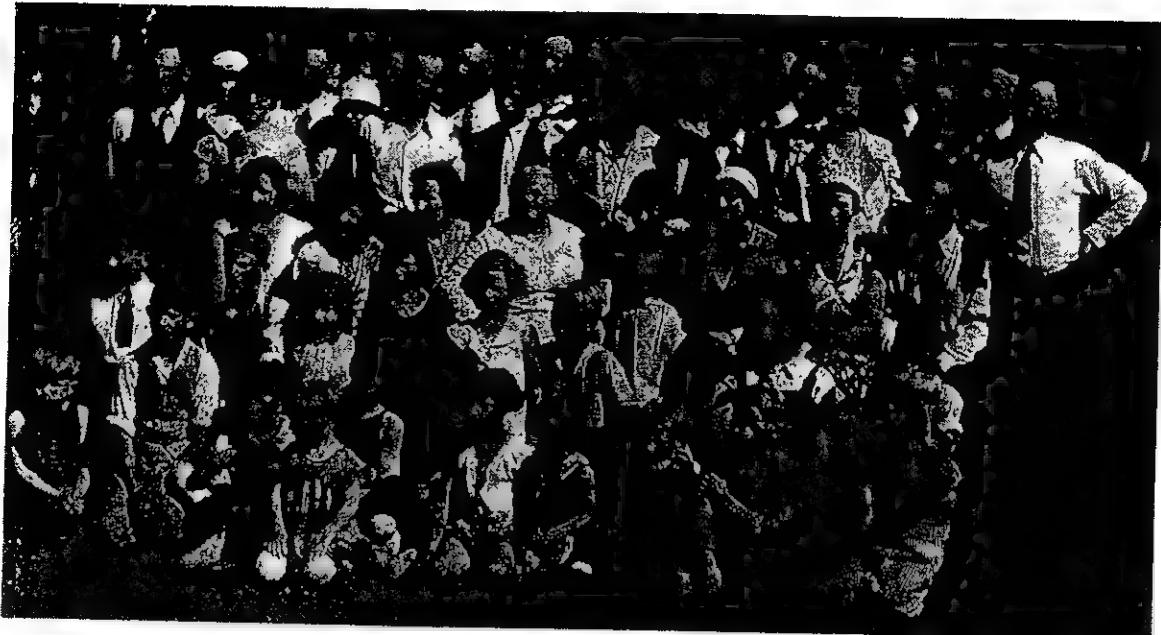
Mourits Mouritsen Family Reunions

| REUNION NUMBER | DATE | PLACE | CONDUCTING | ATTENDANCE |
|----------------|-----------------|--|------------------------------|------------|
| 1. | July 27, 1930 | Silver Pond (Homer's grove) Bennington, Idaho | Mary M. Griffiths | 80 |
| 2. | July 25, 1931 | Silver Pond, Bennington | Mary M. Griffiths | 70 |
| 3. | July 24, 1932 | Silver Pond, Bennington | Eliza M. Cantwell | 75 |
| 4. | August 13, 1933 | Silver Pond, Bennington | Willard Mouritsen | 50 |
| 5. | August 5, 1934 | Silver Pond, Bennington | Victor Mouritsen | 53 |
| 6. | August 4, 1935 | Silver Pond, Bennington | Olean Mouritsen | 68 |
| 7. | August 9, 1936 | Silver Pond, Bennington | David Mouritsen | 60 |
| 8. | August 8, 1937 | Summit View Camp ground Georgetown Canyon | Vina M. Weaver | 65 |
| 9. | July 30, 1938 | Mack Park, Smithfield, Utah | Gwen M. Pitcher | 52 |
| 10. | July 23, 1939 | Home Canyon camp grounds Montpelier, Idaho | Mildred M. Christofferson | 94 |
| — | 1940 | No reunion this year | | |
| 11. | August 17, 1941 | Lakota Resort, Bear Lake | Vina M. Weaver | |
| 12. | August 16, 1942 | Park on Irvin's place near Old Home Ranch | Bertie M. Rich | 65 |
| — | 1943-1946 | <i>Reunions cancelled during war years because of travel restrictions and gas rationing.</i> | | |
| 13. | August 31, 1947 | Old Home Ranch, Bennington | Nora M. Bertoncelj | 84 |

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1932 REUNION — BENNINGTON, IDAHO



1939 REUNION — BENNINGTON, IDAHO



Daughters of Mourits Mouritsen. Left to right, front—Bertie, Nora, Leah; back—Mary, Gwen, Vara, Vina, Mildred, and Eliza.



Sons of Mourits Mouritsen. Left to right—Irvin, Olean, David, Homer and Victor. (Willard was absent)



Granddaughters of Mourits Mouritsen.



Grandsons of Mourits Mouritsen.



Mouritsen Family Group — the First Family.
Left to right—Eliza M. Cantwell, Will Cantwell,
Rob Griffiths, and Mary M. Griffiths.



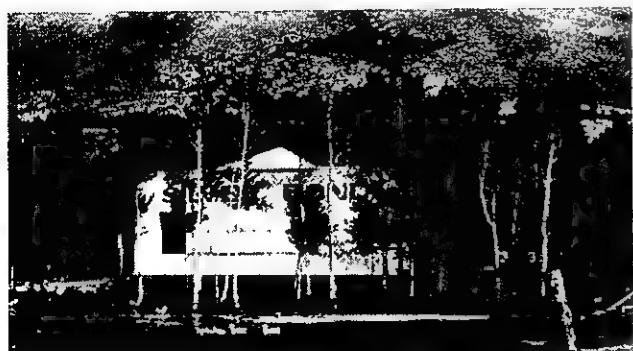
Mouritsen Family Group — the Second Family.
Left to right, front—Elmo Rich, Bertie M. Rich,
Gwen M. Pitcher, Lizzie Mouritsen, Nora Bertroncelj, and Herb Pitcher; back—Vara M. Lindsay,
Lester Lindsay and David Mouritsen.



Mouritsen Family Group — the Third Family.
Left to right, front—Irvin Mouritsen, Lula
Mouritsen, Clara Mouritsen, June Mouritsen,
Leah Mouritsen, Vina M. Weaver, Hortense
Mouritsen, and Mildred M. Christofferson;
back—Olean Mouritsen, Homer Mouritsen,
Wilson Weaver, Victor Mouritsen and Ike
Christofferson.



Great Grandchildren of Mouritsen Mouritsen.



Scenes of the Silver Pond Resort east of Bennington. Site of many reunions.



| | | | | |
|-----|-----------------------------|--|--------------------------------------|-----|
| 14. | July 31, 1948 & August 1 | Alpine Resort Star Valley Wyoming | Homer Mouritsen | 62 |
| 15. | September 4, 1949 | Boxelder Flats, Millcreek Canyon, Salt Lake | Leah M. Wright | 88 |
| 16. | July 23-24, 1950 | Jacobs Lake, Grand Canyon Arizona | Willard Mouritsen | 45 |
| 17. | August 12, 1951 | Bennington, Idaho | Bertie M. Rich and Vina M. Weaver | 82 |
| 18. | July 5, 1952 | Ward Chapel, Bennington | Homer Mouritsen | 71 |
| 19. | August 18, 1953 | Crystal Springs Resort | Victor Mouritsen | |
| 20. | August 5, 1954 | Kiwanis Lodge, Mack Park Smithfield, Utah | Dean P. Cantwell | |
| 21. | August 5-6-7, 1955 | Portland, Oregon | David Mouritsen | 19 |
| 22. | August 11, 1956 | Immigration Canyon Camp grounds (Idaho) | Karla M. Roderick | 69 |
| 23. | August 17, 1957 | Boxelder Flats, Millcreek Canyon, Salt Lake | Darwin C. Christofferson | 43 |
| 24. | August 22, 1958 | Plain City, Utah Community Park | Willard Mouritsen | |
| 25. | September 19, 1959 | Jordan Park, Salt Lake | Victor Mouritsen | 72 |
| — | 1960 | <i>No reunion held because of Victor's death</i> | | |
| 26. | September 2, 1961 | Fairmont Park, Salt Lake | Homer Mouritsen | 77 |
| 27. | August 11, 1962 | City Park, Afton, Wyoming | Rex A. Rich | 109 |
| 28. | August 3, 1963 | City Park, Afton, Wyoming | Elizabeth L. Williams | 106 |
| 29. | July 4, 1964 | Old Ranch homesite Bennington, Idaho | Roger C. Mouritsen | |
| 30. | August 21, 1965 | Mack Park, Smithfield, Utah | Keith Mouritsen | |
| 31. | August 13, 1966 | City Park, Richmond, Utah | Vina & Wilson Weaver | 81 |
| 32. | July 1, 1967 | Trenton, Utah | Willard M. Pitcher | |
| 33. | 1968 | Reunion held but no minutes recorded. | | |
| 34. | July 6, 1969 | Jordan Park, Salt Lake | Georgia Lee Hayden | 70 |
| 35. | August 29, 1970 | Donna & Howard Byrd home Granger, Utah | Donna C. Byrd | 85 |
| 36. | August 1971 | City Park, Afton, Wyoming | Marilyn B. Fackrell | |
| 37. | August 18-19, 1972 | Granger Park | Leah M. Wright | 64 |
| 38. | August 3-4, 1973 | Kiwanis Lodge, Mack Park Smithfield | Leone C. Chambers | 80 |
| 39. | August 17, 1974 | Kiwanis Lodge, Mack Park Smithfield | Boyd R. Pitcher | 85 |
| 40. | August 1975 | Kiwanis Lodge, Mack Park Smithfield | Morris Pitcher | 65 |
| 41. | June 19, 1976 | Brigham City, Utah Brigham 8th Ward | Carrie M. Jones | 76 |
| 42. | June 4, 1977 | Granger Park | Robert K. Mouritsen | 101 |
| 43. | June 3, 1978 | Sugarhouse Park, Salt Lake | Glen Mouritsen | |
| 44. | June 23, 1979 | Granger Park | Leonard I. Christofferson | 133 |
| 45. | June 28, 1980 | George Washington Park Parleys Canyon, Utah | Gayle C. Morawetz | 98 |



1949 Family Reunion — Millcreek Canyon, Salt Lake City, Utah.



1950 Family Reunion — Grand Canyon, Arizona.



1955 Family Reunion — Portland Oregon.



Mouritsen sisters. Left to right—Gwen, Vara,
Nora, Leah and Vina.



Mouritsen brothers. Left to right—Home
Irvin, Willard, Willard Pitcher (nephew), an
Bill Weaver.

| | | | | |
|-----|----------------|--|--------------------|-----|
| 46. | June 27, 1981 | Sunnyside Park Salt Lake City | Budd M. Rich | |
| 47. | August 7, 1982 | Granger 3rd Ward West Valley City, Utah | Roger C. Mouritsen | 151 |

The following was compiled by Jerald O. Seelos and serves as the finish of our family history.

Interesting Statistics

As of this printing Mourits Mouritsen has 850 descendants

| Generation | Mary Elizabeth Hillyard | | Susan Elizabeth Wildman | | Karen Hansen | | Totals | | Totals |
|---------------|-------------------------|-----------|-------------------------|------------|--------------|------------|------------|------------|------------|
| | M | F | M | F | M | F | M | F | |
| 2nd | 2 | 3 | 4 | 4 | 5 | 4 | 11 | 11 | 22 |
| 3rd | 7 | 4 | 17 | 15 | 15 | 15 | 39 | 34 | 73 |
| 4th | 11 | 6 | 75 | 61 | 52 | 50 | 138 | 117 | 255 |
| 5th | 34 | 32 | 146 | 122 | 66 | 61 | 246 | 215 | 461 |
| 6th | 12 | 13 | 8 | 3 | 1 | 2 | 21 | 18 | 39 |
| Totals | 66 | 58 | 250 | 205 | 139 | 132 | 455 | 395 | 850 |
| Grand Totals | 124 | | 455 | | 271 | | 850 | | 850* |

*Of this number, 72 (or 8%) now bear the Mouritsen name.

Mouritsen family members can be found in Arizona, California, Colorado, Delaware, Idaho, Illinois, Indiana, Maryland, Montana, Nebraska, Nevada, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oregon, South Carolina, Tennessee, Texas, Utah, Virginia, Washington, Wyoming and Canada.

Family members have lived on a temporary basis on every continent (except Antarctica) and in nearly every nation and clime of the world. We can communicate in fifteen different languages.

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